

HIS
MAJESTIES
FINALL
ANSWER
Concerning
EPISCOPACIE.

Delivered in to the Commis-
sioners of PARLIAMENT the first of
Novemb. 1648.



LONDON,
Printed for R. B. dwelling at Grays-Inn gate,
and Reprinted, 1660.

MAJESTIES

ROYAL

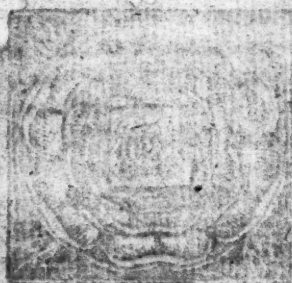
ANSWER

Concerning

A PISCOPAL

Delivered in to the Commission

of PARLIAMENT the first of



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Printed for A. B. dwelling at Gray's Inn Gate
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His Majesties Finall Answer con-
cerning Episcopacy, *November* the
first, 1648.

WHat you have offered by way of Re-
ply to His Majesties Second Paper, of
October 6. in yours of *October 17.* in Or-
der to the further satisfaction of his
Conscience in the point of Episcopa-
cy, His Majesty heard, when it was
publickly read by you, with diligent
attention, and hath since (so far as his leisure would per-
mit) taken the same into his private and serious Consi-
deration; Wherein his Majesty not only acknowledgeth
your great paines and Endeavours to inform his Judge-
ment, according to such perswasions as your selves have
in the matter in debate; But also taketh speciall Notice
of the Civility of your applications to him both in the
body and Conclusion of your Reply: yet he cannot but
observe withall, that in very many things you either mi-
take his meaning and purpose in that Paper, or at least
come not up fully enough thereunto in this Reply.
Which to have shoven, will sufficiently remonstrate
your present Reply to be unsatisfactory in that behalf,
without making a particular Answer to every passage in
it, which to a Paper of that length would require more
time then his Majesty can think fit (amidst the present

weighty affaires) to allow unto a debate of this Nature Especially since his Majesty hath often found mutual returns of long Answers and Replies, to have rather multiplied disputes by starting new Questions, then informed the Conscience by removing former Scruples.

1.
Reply.
Sect. 1. 2.

As to the Scriptures cited in the Margin of his Majesties first Paper. It being granted by you, that those Scriptures did prove the Apostles, and others being single Persons to have exercised respectively the severall poynts in the Paper specified, which powers (by your own confessions in this Reply) (Sect. 7.) a single person who is but meer Presbyter hath no right to exercise; And it being withall evident that a Bishop in the Ecclesiasticall sence and as distinct from a Presbyter, layeth claim to no more then to a peculiar right in the exercise of some, or all of the said Powers, which a meer Presbyter hath not; the Conclusion seemeth natural and evident, that such Power of Church-Government as we usually call Episcopall is sufficiently proved by those Scriptures.

2.
Reply.
Sect. 3. 5.

As to the Bishops Challenge, First when you speak of a Writing of partition, you seem to take his Majesties words, as he had shared, and cantoned out the Episcopall Office. One part to the Bishops alone, Another to the Presbyter alone, And you fall upon the same again afterwards (Sect. 6.) whereas his Majesties meaning was, and by his words appeareth so to have been, that one part of the Office (That of Teaching, &c.) was to be common to both alike; But the other part (That of Governing Churches) peculiar to the Bishop alone.

Secondly, you infer from his Majesties words, That the Bishops Challenge appeareth to be grown to more than

than was formerly pretended to. Which inference his
 Majesties words by you truly cited, if rightly understood,
 will not bear. For having proved from Scripture the
 power of Church-Government, in all the three mention-
 ed Particulars to have been exercised by the Apostles, &
 others; His Majesty said but this onely, That the Bish-
 ops challenge no more, or other power to belong unto
 them, in respect of their Episcopal Office, than what
 properly falleth under one of these three. The words
 are true; for he that believeth they challenge not so much,
 might safely say, they challenge no more. But the Inference
 is not good; For he that saith they challenge no more,
 doth not necessarily imply they challenge all that. In the
 power of Ordination which is purely spiritual, his Maje-
 sty conceiveth the Bishops challenge to have been much-
 what the same in all times of the Church; And therefore
 it is, that the matter of Ordination is most insisted on, as
 the most constant and most evident difference between
 Bishops and Presbyters, especially after the times of *Con-
 stantine*, which his Majesty by your relating to *Chrysostom*
and Hierom taketh to be the same you call the times of
 Brown Episcopacy. But his Majesty seeth no necessi-
 ty, that the Bishops challenge to the power of Jurisdic-
 tion should be at all times as large as the Exercise thereof
 appeareth at some times to have been; the exercise there-
 of being variable according to the various conditions
 of the Church in different times. And therefore his Ma-
 jesty doth not believe that the Bishops under Christian
 Princes, do challenge such an amplitude of Jurisdiction to
 belong unto the in respect of their Episcopal Office pre-
 cisely, as was exercised in the primitive times by Bishops
 before

before the dayes of *Constantine*. The reason of the difference being evident, That in those former times under Pagan Princes the Church was a distinct Body of it self divided from the Common-wealth, and so was to be governed by its own Rules and Rulers. The Bishops therefore of those times, though they had no outward coercive power over mens persons, or Estates, yet inasmuch as every Christian man when he became a Member of the Church, did *ipso facto*, and by that his own voluntary act put himself under their Government, they exercised very large power of Jurisdiction in *Spiritualibus*, in making Ecclesiasticall Canons, receiving Accusations, convicting the Accused, examining Witnesses, judging of Crimes, excludng such as they found guilty of scandalous offences from the Lords Supper, Enjoyning Penances upon them, casting them out of the Church, Receiving the again upō their Repentance. &c. And all this they exercised as well over Presbyters as others: But after that the Church under Christian Princes began to be incorporated into the Common-wealth, whereupon there must of necessity follow a complication of the Civill and Ecclesiasticall Powers, the Jurisdiction of Bishop (in the outward exercise of it) was subordinate unto, and limitable by the Supreme Civill power, and hath been and is at this day, so acknowledged by the Bishops of this Realm.

Thirdly you seem to affirm in a Parenthesis, as if no thing were confessed to have been extraordinary in the Apostles but their gifts, and Enablements onely, where as his Majesty in that Paper hath in expresse words named as Extraordinaries also, the Extent of their Charge
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and the Infallibility of their Doctrines, without any meaning to exclude those not named as their immediate Calling, and if there be any other of like reason.

Fourthly, for the Claim to a *ius Divinum*, His Majesty was willing to decline both the Term (as being by reason of the different acception of it subject to misconstruction) & the dispute whether by Christ or his Apostles. Nevertheless although his Majesty sees no cause to dislike their opinion who derive the Episcopall power originally from Christ himself, without whose warrant the Apostles would not either have exercised it themselves, or derived it to others; Yet for that the practice in them is so clear, and evident, and the warrant from him express but in generall termes (As my Father sent me, so send I you, and the like) His Majesty chose rather (as others have done) to fix the claim of the power upon that practice, as the more evidentiall way, than upon the warrant, which by reason of the generality of expression would bear more dispute.

As to the Definition of Episcopacy: First, I wherein you except against it, for that it is competent to Archiepiscopall and Patriarchall Government as well as Episcopall, His Majesty thinketh you might have excepted more justly against it if it had been otherwise.

Secondly, His Majesty believeth that even in the persons by you named (*Timothy, Titus, and the Angell*) the definition in all the parts of it is to be found, viz. That they had their severall peculiar Charges; and that within their severall precincts, they had authority over Presbyters as well as others.

Neither Thirdly, doth his Majesty think it needfull that any word be added to the *Genus* in the definition,

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I.
Reply.
Sect 6.

of that the Scripture should any where put all the parts of the definition together. It would be as hard to utter to give such a definition of an Apostle, or a Prophet, or an Evangelist, or a Presbyter, or a Deacon, or indeed almost of any thing, as that the parts thereof should be found in any place of Scripture put together.

Fourthly, His Majesty consenteth with you, that the point in issue, is not the Name or Work merely, but the Office, and that it were a Fallacy to argue a particular Office from a General or Common work: But judgeth with all it can be no Fallacy to argue a Particular Office from such a work as is peculiar to that Office, and is as it were the *formalis ratio* thereof, and therefore no Fallacy from a work done by a single person which a single Presbyter hath no right to do, to infer an office in that person distinct from the Office of a Presbyter.

Now to the Scriptures cited by you, viz. Titus i. A. 5. and Peter 5. First when you say you take his Majesties Concession, That in those times of the Church and places of Scripture, there was no distinct Office of Bishops and Presbyters; If you take it so, truly you take it gratis, (His Majesty never gave it you) and you mistake it too, more ways than one, for to speak properly, His Majesty made no Concession at all. It was rather a prerogative in order to the present business, and to avoid unnecessary disputes, which ought not to be interpreted as an acknowledgment of the Truth of your Expositions of those places. For his own express words are, "Although his Majesty be not sure that the Proof will reach so far in each of those Places, which words plainly

ly evidence that which you call his Majesties Concession to be indeed no Concession, but so have been many according to that form of Speech very usuall in disputations, *Deo, non concessisse.* But in this Concession such as it is, his Majesty is not able to imagine what you could find whereon to ground those words. That in those times of the Church there was no distinct, &c. there being not any thing in the whole passage that carrieth the least sound that way, or that hath relation to any particular times of the Church. Neither is the Concession such as you take it, as it relateth to those places of Scripture. What his Majesty said is confessed on all sides (which are the words you take for a Concession) was but this, That supposing (but not granting) the word Bishop to be used in all those places to signify a Presbyter, the Office and Work in those places mentioned as the Office and Work of a Bishop are (upon that supposal) the Office & Work of a Presbyter, which is so manifest a Truth, that no man without admitting Contradictions can say the Contrary. But how wide or short that is from what you make to be his Majesties Concession, your selves by comparing his words with yours may easily judge. But your selves a little after make a Concession which his Majesty (warned by your example how soone anothers meaning may be mistaken when his words are altered) is willing to take in the same words you give it, viz.) When you say, and you bring reasons also to prove it, That it seemeth manifest that Ordination & Censures are not to be exercised by a single Presbyter.

Secondly, you repeat your Arguments formerly drawn from those places, and presse the same from the

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force of the words *Episcopus* and *Presbyter*, and from the Circumstances of the Text, and otherwise, adding withall, that his Majesty hath waved the notice of answer of some thing by you alleged therein. Hereunto His Majesty saith, that he waved not any thing in your former Paper, for a very great difficulty he conceived of answering it; but being desirous to contract his answer, and knowing to what frailties, Arguments drawn from Names and Words and Conjectural Explications of Scripture are subject, he passed by such things as he deemed to be of least Consideration in order to the end of the whole debate; to wit the satisfaction of his Judgement & Conscience in the main business. Otherwise his Majesty could have then told you that there are who by the like Conjectures grounded (as seemeth to them) upon some probabilities in the Text, interpret those places in the *Acts* and in *St. Peter of Bishops* (properly so called) and in the restrained Ecclesiastical sense, rather then of ordinary Presbyters; That supposing them both meant of Ordinary Presbyters, the words *regere* and *superintendere* (which signifie to feed & oversee) might not untruly be applied to them as inferiour Pastors in relation to their Flock, under their charge & oversight (the Flock being in both the places expressly mentioned) which hindreth not, but the same words may in a more peculiar manner be appropriated to Bishops in respect of that Authority & oversight they have even over Presbyters themselves. And for that (with granting your own interpretation of the word Bishop in that place to *Titus*, it can prove no more than that the two names in that place are given to the same Function; That for all the premises in your Paper there layed together, and supposed true, his Majesty doth not conceive it justly proved

proved, That the Office of a Bishop & Presbyter is wholly the same, but at the most, that the Offices were not in those places distinguished by those Names.

Thirdly, if the Assignment of any particular Qualification work or duty, unto a Bishop, distinct from a Presbyter, by the Scripture, would (as you say) put this question neer to an issue; His Majesty should well have hoped, that it might soon be brought to a near point, and that from the evidence of the Epistles onely of St. Paul to Timothy. Wherein as he particularly expresseth the Qualification, work, & duty of Presbyters & Deacons, that Timothy might know what persons were fit to be ordained unto those Offices; So in the directions give to Timothy through out those Epistles, he sufficiently describeth the Qualification, work, & duty of a Bishop, that Timothy might know how to behave himself in the exercise of his Episcopall Office, as well in ordaining as in governing the Church.

As to the signification of the word *Episcopus*, the primary signification thereof, and the application of it to Church Officers, you acknowledge: & that the same was after by Ecclesiastical usage appropriated to Bishops you deny not, But the distinction of *Episcopus Gregis*, Or *Episcopus Pastorum*, you do not allow. If you disallow it for the unsuitness of the word as may seem by that passage, where you say that his Majesty hath said that *Episcopus* signifieth a Keeper of Shepherds, His Majesty thinketh you might very well have spared that exception, For if there be a person that hath the oversight of many Shepherds under him, there is no more impropriety in giving such a person the stile of *Episcopus Pastorum*, than there is in using the word *principles*, or in calling Doeg the Master of Sauls Herdmen. And for the thing it self,

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Reply.
Sect. 2.

it cannot be denyed, but that the Apostles, and *Timothy* and *Titus*, (by what claim ordinary, or extraordinary, as to the present business it matters not) had the oversight and authority over many Pastors, and were therefore truly and really *Episcopi Pastorum*.

The appropriation of the names of *Episcopus* and *Presbyter* to these distinct Offices, considering that it was done so early, and received so universally in the Church as by the writings of *Clement*, *Ignatius*, the Canons commonly called of the Apostles, and other ancient evidences doth appear. His Majesty hath great reason to believe that it was done by consent of the Primitive Bishops, meerly in honour of the Apostles, out of their respect and reverence to whose persons and personall Prerogatives, they chose to call themselves Bishops rather than Apostles in common usage, although they made no scruple to maintain their succession from the Apostles, when they spake of things proper to the Episcopal Function, nor to use upon occasion the termes of Apostle and Apostolical in that sense, the truth of all which is to be seen frequently in the writings of the Ancients.

The Testimonies of so many writers ancient and modern, as have been produced from the Scripture original of Bishops, His Majesty conceiveth to be of so great importance in a question of this nature, that he thinketh himself bound both in Charity and Reason to believe, that so many men of such quality would not have asserted the same with so much confidence but upon very good ground. The men respectively of high estimation and reverend authority in the Church, worthily renowned for their Learning and Piety, of moderate and even

even Passions, of Orthodox belief, sundry of them un-
 interested, in the Quarrell, and some of them of later
 times by interest and education byassed the other way.
 Their assertions positive, peremptory and full of assuran-
 ces (*Constat & nemo ignorat*, it is clear, none can be ig-
 norant, and other such like expressions,) Namely that
 Christ constituted Bishops in the Apostles, That it was
 founded upon a divine Law, That Episcopacy is *divine*
 The Ordinance of God, That it seemed good to the holy
 Ghost so to order it, &c. Insomuch as they accounted
Arian an Heretique for holding the Contrary: And this
 their Judgement they delivered as led thereunto by di-
 vine evidence of Scripture (*dicta ab ipso deo*, Gods word
 teacheth it; *apertis Scripturae testimoniis*, it appeareth by
 plain testimonies of Scripture; *discimus ex hoc loco*, from
 this place we learn, and the like) which testimonies
 should they be encountred (as His Majesty doth not yet
 believe they can be) with a cloud of Witnesses to the
 Contrary: for number, and in every other respect equal
 therunto. Yet, should not the Authority of their evi-
 dence in reason be much lessened thereby: inasmuch as
 one Witness for the Affirmative ought to be of more va-
 lue then ten for the Negative, and the testimony of one
 person that is not interested, than of an hundred that are.

And whereas you seem in this Question to decline this
 kind of triall, because matter of right is properly triable
 by Scripture; His Majesty conceiveth this present Que-
 stion, in what termes soever proposed, to be yet in the
 true stating of it, and in the last Resolution, clearly a
 Question of Fact and not of Right; For what right soe-
 ver the Bishops have, or pretend to have, must be de-

derived

rived from the fact of Christ, or his Apostles. Which matter of Fact, if it be not in the most plain Historically manner that may be related in the Scriptures, but is to be deduced thence by topically remote inferences, and probability of Conjectures, the most rationally, and proper expedient for the finding out of the Right, is to have recourse to the Judgement, but especially to the Practice, of the nearest and subsequent times, according to the received Maxims, *Lex currit cum Praxis, & Consuetudo optimus interpret Legum.* Now he that shall find by all the best Records extant, that the distinction of Bishops from, and the Superiority over Presbyters was so universally, and speedily spread over the face of the whole world, and their Government submitted unto so unanimously by the Presbyters, that there never was any considerable opposition made there against before *Aerius* (and that cryed down as an Heretic) Nor since till this last Age, And shall duly consider with all, that if Episcopal Government had not had an undubitable institution from the Authority of Christ and his Apostles, or if any other form of Church Government could have pretended to such institution, had been the most impossible thing in the world, when there neither was any outward certain power to enforce it, nor could be any Generall Council to establish it, to have introduced such a Form of Government so suddenly and quietly, into all Christian Churches, and not the Spirit of any one Presbyter for ought that appeareth, for above Three Hundred years, to have been provoked either through Zeale, Ambition, or other motive, to stand up in the just defence of their own and the Churches liberty against such an usurpation

Thomas M'goun Is my name

usurpation His Majesty believeth that whosoever shall consider the premises together with the Scripture evidences that are brought for that Government, will see reason enough to conclude the same to have something of divine institution in it, notwithstanding all the evasions and objections that the subtil wit of man can devise to perswade the contrary. And therefore His Majesty thinketh it fit, plainly to tell you, that such Conjectural Interpretations of Scripture as he hath yet met with in this Argument, how handsomely soever set off, are not Engines of strength enough to remove him from that judgement wherein he hath been settled from his Childhood, and findeth so consonant to the Judgement of Antiquity, and to the constant practice of the Christian Church for so many 100. years; which in a matter of this nature ought to weigh more than meer Conjecturall Inferences from Scripture Texts that are not so attested. Which having now once told you, his Majesty thinketh himself discharged from the necessity of making so large and particular an Answer to every Allegation in the sequell of your Reply as hitherto he hath done.

As to the Apostles Mission and Succession, To make his Answer the shorter to so long a discourse, His Majesty declareth that his meaning was not by distinguishing the Mission and Unction of the Apostles, so to confine them as if they should relate precisely and exclusively, the one to the Office, the other to the abilities, but that they did more especially and eminently so relate: For the Apostles after their last Mission, *Matth. 28. 19, 20.*) whereby they were further warrant:

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ed to their Office, and Work, were yet to wait for that promised anoynting, (*Luke 24.49. Acts 1.4.*) the special effect whereof was the enduing them with Gifts of the Holy Ghost, for the better & more effectually performing of that their work and Office. Nor was it His Majesties meaning to restrain the Extraordinaries in the Apostolicall Office to those Gifts only: (for His Majesty afterwards in the same paper mentioneth other Extraordinaries also, as before is said) but only to instance in those Gifts, as one sort of Extraordinaries, wherein the Apostles were to have no Successors. But His Majesties full meaning was, that the whole Apostolicall Office (setting aside all & only what was personall and extraordinary in them) consisted in the work of Teaching and Governing, which being both of necessary & perpetuall use in the Church to the worlds end, the Office therefore was also to continue, and consequently, the persons of the Apostles being mortal, to be transmitted and derived to others in succession: And that the Ordinary Successors of the Apostles immediately, and into the whole Office both of Teaching and Governing, are properly the Bishops, the Presbyters succeeding them also, but in part, and into the Office of Teaching only, and that mediately and subordinatly to the Bishops, by whom they are to be ordained and authorized thereunto, which His Majesty taketh not to be as you call it, a dissolving of the Apostolicall Office.

Now the ground of what His Majesty hath said concerning the manner of Succession to the Apostles, that it may appear not to have been said *gratis*, is this, The things which the Scriptures record to have been done by

by Christ, or his Apostles, or by others at their appointment, are of 3. sorts, some acts of Power meerly extraordinary; others acts of an ordinary power, but of necessary and perpetuall use: other some lastly, and those not a few, Occasionall and Prudentiall, fitted to the present condition of the Church in severall times: To the Apostles in matters of the first sort none pretends succession, nor are either the Examples of what the Apostles themselves did, or the directiōs that they gave to others what they should do in matters of the third sort, to be drawn into consequence so far as to be made necessary Rules, binding all succeeding Church-officers in all Times to perpetuall observation. So that there remain the things of the middle sort only, which we may call Substantials, into which the Apostles are to have ordinary, and standing successors. But then the difference will be, by what certain marks, Extraordinaries, Substantials, and Prudentials may be known, and distinguished each from other. Evident it is the Scriptures do not afford any particular discriminating Characters whereby to discern them, the Acts of all the three sorts being related in the like narrative formes, and the directiōs of all the three sorts expressed in the like preceptive formes. Recourse therefore must of necessity be had to those two more general Criterimus [the Laws of all humane actions] Reason and Common Usage. Our own Reason will tell us, that instructing the People of God in the Christian Faith, exhorting them to Piety, and good Works, administering the Sacraments, &c. Which belong to the Office of Teaching: That ordaining of Ministers, Inspectiō over their Lives,

& Doctrines, & other Administrations of Ecclesiasticall Affaires belonging to the Office of Governing, are matters of great importance, and necessary concernment to the Church in all Ages, and Times; and therefore were to be concredited to standing Officers in a Line of succession; and accordingly were judged, and the continuance of them preserved in the constant usage of the Churches of Christ: But that on the other side the decrees concerning Abstinence from Blood, and Strangled, *Act* 15. The Directions given for the ordering some things in the Church Assemblies, *1 Cor.* 14. For making Provisions for the Poor, *1 Cor.* 16. 1. For the choyce and maintenance of Widowes, *1 Tim.* 5. For the enoyling of the sick, *James* 5. 14. and other like, were but Occasional, Prudentiall, and Temporary, and were to be esteemed by the Churches, and the practise of them accordingly laid aside. So for the Succession into the Apostolicall Office, we find in the Scriptures Evidence clear enough, that the Apostles committed to others, as namely to *Timothy* and *Titus*, the Power both of Teaching & Governing the Churches. And Common Reason, and Prudence dictating to us, that it is good for the edifying of the Church, that there should be many Teachers within a competent preeling, but not so that there should be many Governours: And the difference of Bishops and Presbyters to the purposes aforesaid, having been by continuall usage received, and preserved in the Christian Church, down from the Apostles to the present times; His Majesty deceiveth the succession of Bishops to the Apostles into so much of their Office as was ordinary, and perpetuall, and such a distinction

distinction of Bishops and Presbyters as his Majesty hath formerly expressed, needeth no further Confirmation from Scripture (to such as are willing to make use of their Reason also, which in interpreting Scripture upon all other occasions they are enforced to do) nor any thing by you produced in this Paragraph, any further Answer; onely that distinction of Eminently and Formally, because you illustrate it by instancing in himself, His Majesty could not but take notice of, which he either understandeth not, or thinketh your Illustration thereof not to be very opposite: For Actions, and Operations flow from the formes of things, and demonstrate the same as effects do their causes. The apostles therefore acting in the ordinary exercise of Church Government, did act not Eminently onely but formally also, as Bishops rather than Apostles.

As Concerning Timothy and Titus.

First whether they were Evangelists or no, His Majesty never meant to dispute: Onely, because you often call for Scripture proof, His Majesty thought fit to admonish you, that in your Answer you take two things for granted (*viz.* that *Timothy* and *Titus* were Evangelists, and that Evangelists were such Officers as

you described) Neither of which if it should be denyed, you could cleerly prove from Scripture alone, without calling in the help of other Writers to attest it, as in your Reply you have now done Master Hooker; Neither have you indeed brought any thing in this Reply out of Scripture to prove either of both sufficient to convince him that were of a contrary mind.

Secondly, you seem (Sect. 12.) to mistake that which was the Third Point in that part of His Majesties Paper, which was not Whether *Timothy* and *Titus* were Evangelists, or no; (concerning which, his Majesty neither did, nor doth contend) But whether in the Church-Government they exercised, they acted as Evangelists (as you affirm) and so onely as extraordinary Officers, or not? *Zuinglius* having said that the Name of a Bishop and Evangelist is the same thing proveth it from 2 *Tim.* 4. and concludeth, *Constat idem fuisse officium utriusque*, Bishop and Evangelist the same Office both. *Gerrard* saith, the word *Evangelist* in that place is taken generally, and not in the speciall sence; that is to say, for a Minister of the Gospel, at large (and the Context there indeed seemeth to import to more) and not for an Evangelist by peculiar Office. And *Sculetus* not only affirmeth, That Saint *Paul* appointed *Timothy* and *Titus* to *Ephesus* and *Crete*, not as Evangelists, but as Church-Governours; but saith further, That the Epistles written to them both do evince it, and also bringeth Reasons to prove it. Upon what

what particular Reasons *Gillespy, &c.* reject the conceit of their acting as Evangelists, His Majesty certainly knowes not: But if this be one of their Arguments (as to their best remembrance from whom His Majesty had the Information it is) That if whatsoever is alleadged from the Scripture to have been done by the Apostles, and by Timothy and Titus in point of Ordination, Discipline and Government, may be eluded by this, that they acted therein as extraordinary Officers, There will be no proof at all from Scripture of any power left in any ordinary Church Officer to the purposes aforesaid: His Majesty then recommendeth to your most sober thoughts to consider, First, how this Conceit of their acting as extraordinary Ministers onely, tends to the subversion of all Ministers, as well as of the Bishops, (since upon this very ground, especially the *Socinians* deny all Mission and Ordination of Ministers in the Church.) And secondly, If the contrary be proved by *Gillespy, &c.* by good Arguments, That they acted as ordinary Officers in the Church, then, Whether they have not thereby laid a better foundation for the claim of Bishops, viz. Of (Governing the Churches as single persons in Ordinary Office) then either they or you are willing to acknowledge.

Thirdly, His Majesty thinketh it a great liberty which you take in rendring the sense of his Reply, as you have done; viz. "The Scriptures never call them Bishops, but the Fathers do: Whereas if you had followed his sense in that Paper, you might rather have delivered thus, The Scripture describeth them

as Bishops, and the Fathers call them so. For that of yours, "The Scripture calls Timothy an Evangelist; some of late have refuted it, and rejected it with scorn: You should have said rather, The Scripture doth not any where affirm of *Titus*, nor clearly prove of *Timothy*, that they were (by peculiar Office) Evangelists; but that in governing the Churches they acted as Evangelists, or extraordinary Officers, is by sundry late writers (the Evasion it self having been but of late minted) refuted and rejected. For that of yours, "The Scripture relates their motion from Church to Church; But some affirm them to be fixed at *Ephesus* and in *Crete*: It should have been, Neither doth their motion from Church to Church hinder, but that they might afterwards be fixed at *Ephesus* and in *Crete*: Neither doth their being Bishops of *Ephesus* and *Crete* hinder, but they might afterwards, for propagation of the Gospel, be by the Apostles appointment often imployed other where. For that of yours, "The Scripture makes distinction of Evangelists and Pastors, but some say, that *Timothy* and *Titus* were both: It should have been, The Scripture maketh no such distinction of Evangelists and Pastors, but that the same persons might not onely successively be both, but even at the same time also be called by both Names.

Fourthly, Though you say, You do not undervalue the Testimonies and Catalogues mentioned, yet you endeavour (which cometh not far short of undervaluing) to lessen the reputation of both but too much; Of these Testimonies, by putting them off, as if when they report *Timothy* and *Titus* & others to have been Bishops, they

they speak but vulgarly, or by way of allusion, and not exactly as to the point in Debate. But of Hierom, upon whom you chiefly rely in this cause, the contrary is evident, who in his Catalogue of Ecclesiasticall Writers, wherein he was to deliver things *Fide Historica*, and to describe the persons of such as are Registered in that Catalogue, by their proper and known distinctive Titles and Stiles, he expressly stileth Timothy, Titus, Mark, Polycarp and others, Bishops of such and such places; and such on the other side as were but meere Presbyters *Ecclesie Antiochene*, or *Alexandrina* Presbyters, &c. Observing the difference so constantly and exactly throughout the whole Book, that nothing can be more clear, then that he understood the word *Episcopus* no otherwise, then in the ordinary Ecclesiasticall sense, and as a Bishop is distinct from a Presbyter. As for that passage you alledge out of him, by custom in the judgement of learned men, he must mean the practice of the Apostolick times; and by *Dominica dispositio*, the expresse Precept of Christ, unless you will have him contradict what himself hath written in sundry other places; Whose Testimonies in the behalf of Episcopall Superiority, are so clear and frequent in his Writings, that (although he of all the Ancients be least suspected to favour that Function overmuch) yet the Bishops would not refuse to make him Arbitrator in the whole business: As for the Catalogues, there will be more convenient place to speak of them afterwards.

Fifthly, your long Discourse concerning the sever-

rall station and removes of *Timothy* and *Titus* (13. 14.)
 and their being called away from *Ephesus* and *Crete*
 (15.) His Majesty neither hath time to examine, nor
 thinketh it much needfull (in respect of what he hath
 said already) so to do. It is sufficient to make His Ma. at
 least suspend his Assent to your Conjectures & inferren-
 ces: First, that he findeth other learned, frō the like Con-
 jectures to have made other Inferences: as namely, that
Timothy & *Titus* having accompanied *Paul* in many jour-
 neys, *Postea & tandem*, were by him constituted Bishops
 of *Ephesus* & *Crete*. Secondly, that supposing they were,
 after the times of the severall Epistles written to them,
 sent by the Apostles to other places, or did accompany
 them in some of their journeyes, even for a long time to-
 gether, it cannot be concluded thence, that they were
 not then Bishops of those Churches, or that the Go-
 vernment of those Churches was not committed to
 their peculiar charge: If it be supposed withall (which
 is not reasonable) that their absence was commanded
 by the Apostle, and that they left their Churches *cum*
animo revertendi. Thirdly, that the places which you
 presse again of 1 *Tim.* 1. 3. and *Titus* 1. 5. weigh so little
 to the purpose intended by you, even in your own
 judgments (for you say onely, *They put fair to prove it*)
 that you cannot expect they should weigh so much in
 his, as to need any further Answer: save onely
 That his Majesty knoweth not what great need or use
 there should be of leaving *Timothy* at *Ephesus*, or *Titus* in
Crete, for ordaining Presbyters and Deacons, with such
 directions and admonitions to them for their care
 therein

therein, if they were not sent thither as Bishops: For either there were Colledges of Presbyters in those places before their coming thither, or there were not; if there were, and that such Colledges had power to ordain Presbyters and Deacons without a Bishop; Then was there little need of sending *Timothy* and *Titus* so solemnly thither about the work; if there were none, then had *Timothy* and *Titus* power of sole ordination, which is a thing by you very much disliked. Those inconveniences His Majesty thinketh it will be hard wholly to avoid upon your Principles.

That Discourse you conclude with this Observation, *That in the very same Epistle to Timothy, out of which he is endeavoured to be proved a Bishop, there is clear evidence both for Presbyters imposing hands in Ordination, and for their Ruling*: Yet His Majesty presumeth you cannot be ignorant, that the evidence is not so clear in either particular, but that in the former very many of the Latine Fathers especially, and sundry later Writers, as *Calvin* & others, refer the word *episcopos* to the remoter Substantive Grace or Gift, and not to that of Imposition of Hands; and so understand it as meant of the Office of Presbytery, or as we were wont to call it in English, by derivation from that Greek word of *Priesthood* in *Timothy* himself, and not of a Colledge or Company of Presbyters collectively imposing hands on him: And that the Greek Fathers, who take the word collectively, do yet understand by *episcopos* there, a Company of Apostles or Bishops who laid Hands on

Timothy in his Ordination to the Office of a Bishop (as was ordinarily done by three joyning in that act in the Primitive and succeeding times) and not of a Colledge of meer Presbyters. And that in the latter particular, to wit, that of *Ruling*, The place whereon His Majesty conceiveth your Observation to be grounded, hath been by the Adversaries of Episcopall Government generally and mainly insisted upon, as the onely clear proof for the establishing of *Ruling-Lay-Elders*, which interpretation His Majesty knoweth not how far you will admit of.

VIII.

Reply, 16.

As to the Angells of the Churches

HIS Majesties purpose of naming these Angells in his first Paper, sufficiently declared in his second, required no more to be granted for the proving of what he intended, but these Two Things only: First, That they were *Persona singulares*; and then they had a Superiority in their respective Churches, aswell over Presbyters as others, which two being the *Periphrasis* or definition of a Bishop, His Majesty conceived it would follow of it self, That they were Bishops: That the Epistles directed to them in their respective Re-prooves, Precepts, Threatnings and other the contents thereof, did concern their fellow Presbyters also, and indeed the whole Churches (which in your last you again remember) His Majesty did then and doth still believe, finding it agreeable both to the tenor of the Epistles themselves, and to the consentient judgement of Interpreters. Only His Majesty said and still doth, That that hindreth not, but that the Angells to whom the Epistles were directed, were *Persona singulares* still:
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This His Majesty illustrated by a Similitude, which though it do not hold in some other respects, and namely those by you observed (for His Majesty never dreamt of a four-footed Similitude) yet it perfectly illustrates the thing it was then intended for, as is evident enough, so that there needeth no more to be said about it.

That which you insist upon to prove the contrary from *Revel. 2. 24. But I say to you* (*vñ* plurally) and *the rest in Thyatira*, is plainly of no force, if those Copies in which the copulative conjunction is wanting, be true; for then the Reading would be this, *But I say to you the rest in Thyatira*: But following the ordinary Copies, the difficulty is not great, such manner of Apostrophes by changing the number, or turning the speech to another person, being very usuall both in Prophe-tique Writings, such as this Book of *Revelation* is, and in Epistles of this nature written to one, but with reference to many others therein concerned. *Beza* expoundeth it, *vñ to you*, (that is, the Angell as president, and his Colleagues the other Prebyters) and *to the rest*, that is, to the whole flock or people; which manner of speaking might be illustrated by the like formes of speech to be used in a Letter written to a Corporation, wherein the Mayor and Aldermen especially, but yet the whole Town generally were concerned, but directed to the Mayor alone; or from a Lord, containing some Orders for his own household especially, and generally for the whole Township, but by the inscription directed to his Steward onely, or the like.

The consent of ancient and later Writers was produced by His Majesty for the proof of the two things before named onely, but especially of the first, *viz.* That the Angels were *Personae singulares*: (For the latter, *viz.* That they were superior to Presbyters also, had been confessed by your selves in your first Grant before) but was not produced to prove the Conclusion it self immediately, *viz.* That they were Bishops in distinct sence, although sundry of their Testimonies come up even to that also. But to the first poynt, That they were Single persons, the concurrence is so generall, that His Majesty remembreth not to have heard of any one single Interpreter, before *Brightman*, that ever expounded them otherwise: And yet the same man (as His Majesty is informed) in his whole Commentary upon the *Revelation*, doth scarce, if at all, any where else, save in these Seven Epistles, expound the word *Angell* collectively, but still of one single person or other, insomuch as he maketh one Angell to be *Gregory the Great*; another *Queen Elizabeth*, another *Cranmer*, another *Chemnitzus*, and the like; but generally both the Fathers and Protestant Divines agree in this, That the Angell was a Single person, some affirming plainly, and that *in terminis*, he was the Bishop; some naming the very persons of some of them, as of *Polycarp* Bishop of *Smyrna*, and others, some calling him the chief Pastor or Superintendent of that Church, and those that speak least, and write more or lesse disaffected to Bishops, as *Allen*, *Dobson*, *Raynolds*, the *Genevise* *Nath*, and even *Cartwright* himself, the *apostolic* President or chief among

among the Presbyters. And this they do sundry of them, not crudely delivering their Opinions once, and then no more, but they give Reasons for it, and after examination of the severall Opinions, prefer this before the rest, affirming, That *Doctissimi quique interpretes*, all the best learned Interpreters so understand it, and that they cannot understand it otherwise *vin*
nisi facere Textui velint, unless they will offer violence to the Text.

That which His Majesty said concerning the Subdivision of those that had divided themselves from the common judgement of this Church, was meant by His Majesty, as to the Subdivision in respect of this particular of the Angells, wherein they differ one from another, as to the Division in respect of their dislike of Bishops, wherein they all agree : And truly His Majesty doth not yet see, how either their Differences can be possibly reconciled in the former (no accommodation in the world being able to make all the people of the whole Church, nor yet a Colledge consisting of many Presbyters, to be one Single person) or their recess wholly excused in the latter, their dissenting from the common and received Judgement, practice of the Christian Church, in the matter of Episcopacy, and the evil consequents thereof, having in His Majesties Opinion, brought a greater reproach upon the Protestant Religion, and given more advantage (or colour at least) to the Romish party, to asperse the Reformed Churches in such sort as we see they do, then their disagreement from the Church of Rome in any
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one controverted Point, whatsoever besides hath done.

IX.

As to the Apostles Successors.

Reply, 17, 18.

Here little is said, the substance wherof hath not been Answered before; His Majesty therefore briefly declares His meaning herein, That the Apostles were to have no necessary Successors in any thing that was extraordinary, either in their Mission or Uction; That His Majesty spake not of Succession into Abilities otherwise then by instance, mentioning other particulars withall, which thing he thinketh needeth not to have been now the third time by you mentioned; That in the Apostles Mission or Commission (for His Majesty under the name of Mission comprehended both) and consequently in the Apostolicall Office, as there was something extraordinary, so there was something ordinary, wherein they were to have Successors; That Bishops are properly their Successors in the whole Apostolicall Office, so far as it was ordinary, and to have Successors; That therefore the Bishops Office may in regard of that Succession, be said to be Apostolicall; That yet it doth not follow that they must needs be called Apostles, taking the Denomination from the Office, in as much as the Denomination of the Apostles, peculiarly so called, was not given them from the Office wherunto they were sent, but (as the word it self rather importeth) from the immediatenesse of their Mission, being sent immediately by Christ himself, in respect

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respect whereof for distinction sake, and in Honour to their Persons, it was thought fitter by those that succeeded in common usage, to abstain from that Denomination, and to be stiled rather by the Name of Bishops; That if the Apostles had no Successours, the Presbyters (who are their Successours in part, immediately and subordinately to the Bishops) will be very hard set to prove the Warrant of their own Office and Mission; which if not derived from the Apostles (who onely received power of Mission from Christ) by a continued line of Succession, His Majesty seeth not upon what other bottom it can stand.

As to the standing Officers of the Church.

X.

YOU insisted upon Two Places of Scripture, *Phil. 1.1. and 1 Tim. 3.* To prove that there were to be no more standing Officers in the Church, then the two in those places mentioned (*viz.*) Presbyters (who are there called Bishops) and Deacons; whereunto His Majesties answer was, *That there might be other, though not mentioned in those places:* which Answer, though it were alone sufficient, yet *ex abundanti*, His Majesty shewed withall, that supposing your interpretation of the word *Bishop* in both the places (*viz.*) to denote the Office of Presbyter onely) there might yet be given some probable conjectures, which (likewise supposed true) might satisfie us, why that of Bishop in the distinct sence, should not be needfull or proper to be named in those places.

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His Majesties former Reason, though in *Hypothesis*, and as applied to the Church of *Philippi*, it be but conjecturall, yet upon the credit of all Ecclesiasticall Histories and consideration of the Condition of those times, as it is set forth in the Scriptures also, it will appear in *These*, to be undoubtedly true (*viz.*) That the Apostles themselves first planted Churches; That they were perpetuall Governours, and in chief of all the Churches whilst they lived; that as the burthen grew greater by the propagation of the Gospel, they assumed others in *partem cure*, committing to their charge the peculiar oversight of the Churches in some principall Cities, and the Townes and Villages adjacent, as *James* at *Jerusalem*, and others in other places sooner or later, as they saw it expedient for the service of the Church: That the persons so by them appointed, to such peculiar charges, did exercise the powers of Ordination, and other Government, under the Apostles, and are therefore in the Church Stories called Bishops of those places in a distinct sence; That in some places where the Apostles were themselves more frequently conversant, they did for some while govern the Churches immediately by themselves, before they set Bishops there; and that after the Apostles times, Bishops onely were the ordinary Governours of the Churches of Christ: And His Majesty believeth, it cannot be proved either from clear evidence of Scripture, or credible testimonies of Antiquity, that ever any Presbyter or Presbytery exercised the power either of Ordination at all without a Bishop, or of that which

which they call Ecclesiastical Jurisdiction in ordinary, and by their own sole Authority, or otherwise, then as it was delegated unto them upon occasion, and for the time by Apostles or Bishops.

For that place of *Phil. i. 1.* in particular, His Majesties purpose being, not to interpret the place (a work fitter for Divines) but to manifest the inconsequence of the Argument, whereby you would conclude but two standing Officers onely, because but two there named, gave this as one probable conjecture why there might be no Bishop in distinct sence there mentioned, because possibly the Apostles had not as yet set any Bishops over that Church, which His Majesty did not propose as the onely, no, nor yet as the most probable conjecture (for which cause he delivered it so cautiously, saying onely, It might be probable) but as that which for the present came first into his thoughts, and was sufficient for his purpose, without the least meaning thereby to prejudice other interpretations; as namely, of those Expositors who take the words (with the Bishops and Deacons) as belonging to the persons saluting, and not to the persons saluted; to this sence *Paul* and *Timotheus* the servants of Jesus Christ, with the Bishops and Deacons, to the Saints at *Philippi*, &c. or of those who affirm, and that with great probability too, That *Epaphroditus* was then actually Bishop of *Philippi*, but not to be mentioned in the Inscription of the Epistle, because he was not then at *Philippi*, but with Saint *Paul* at *Rome* when that Epistle was written: Any of which conjectures, if they be true (as there is

none of them utterly improbable) that place of *Phil. 1. 1.* will not do you much service in this Question.

In the Epistles to *Timothy* and *Titus*, the Apostle directeth and admonisheth them as Bishops, particularly concerning Ordination of Ministers, that they do it advisedly, and ordain none but such as are meerey qualified for the Service of the Church; which Directions and Admonitions, His Majesty believeth for the substance to belong to all Bishops of aftertimes, as well unto them: But His Majesty seeth no necessity why in those Epistles there should be any particular directions given concerning the Ordination of Bishops, at least unless it could be made appear, That they were to ordain some such in those places, nor perhaps if that could be made to appear, in as much as in those Epistles there is not the least signification of any difference at all between Presbyters and Deacons in the manner of their Ordination, both being to be performed by the Bishop, and by Imposition of Hands, and to both comprehended under that generall Rule (*Lay Hands suddenly on no man*); but onely, and that very little, and scarce considerable (as to the making of distinct Offices) in the qualification of their persons.

The Ordination therefore of Bishops, Presbyters and Deacons, being to be performed in the same manner, and the same Qualifications after a sort, saving such differences as the importance of their severall Offices make (which is more in the degree then in the things) being

being required in both, it had been sufficient if in those Epistles there had been direction given concerning the Ordination and Qualification of but one sort of Church Officers onely; as in the Epistle to *Titus*, we see there are of Presbyters onely, and no mention made of Deacons in the whole Epistle: whence it may be aswell concluded, That there was to be no other standing Officer in the Church of *Crete* but Presbyters onely, because Saint *Paul* giveth no directions to *Titus* concerning any other, as it can be concluded, That there were to be no other Officers in the Church of *Ephesus*, but Presbyters and Deacons only, because Saint *Paul* giveth no direction to *Timothy* concerning any other.

As to the Ages succeeding the Apostles.

XI.

Concerning the Judgement of Ecclesiastical Writers about the Divine Right of Episcopacy, His Majesty conceiveth the difference to be more in their Expressions then in their Meaning, some calling it *Divine*, others *Apostolical*, and some (but not many) *Ecclesiastical*; but that the Superiority of Bishops above Presbyters began in the Apostles times, and had its foundation in the Institution either of Christ himself or of his Apostles, His Majesty hath not heard (*Arius* excepted) that any till these latter Ages have denied.

For that which you touch upon concerning the word *Infallible*, His Majesty supposeth you knew his meaning, and he delighteth not to contend about words.

As for the *Catalogues*, some uncertainties in a few (a frailty which all humane Histories are subject to) His Majesty taketh to be insufficient to discredit all differences there are in Historiographers, in reciting the Succession of the *Babylonian*, *Persian*, and *Macedonian* Kings, and of the *Saxon* Kings in *England*: And we find far more inextricable intricacies in the *Fasti Consulares*, the *Catalogues* of the *Roman* Consuls (notwithstanding their great care in keeping the publique Records, and the exactness of the *Roman* Histories) then are to be found in *Episcopall* *Catalogues*, those especially of the chiefest Cities, as *Jerusalem*, *Rome*, *Antioch*, *Alexandria*, *Ephesus*, &c. yet as all men believe there were Kings in those Countreyes, and Consuls in *Rome* in those times, so (as you might well foresee would be answered) the discrediting of the *Catalogues* of Bishops, in respect of some uncertainties (although His Majesty doubteth not, but many of the differences you instance in, may be fairly reconciled) tendeth rather to the confirming of the thing it self.

That which you say in Answer hereunto, That the Ecclesiasticall Writers called them Bishops, in compliance to the Language of their own times, after the names of Presbyters and Bishops were distinguished, but that they were not indeed Bishops in the proper sense now in Question: His Majesty who believeth the distinction of those names, to have begun presently after the Apostles times (if not rather whilest some of them were living) doth consequently believe, that as they were called, so they were indeed Bishops in that proper

proper sence. It appeareth by *Ignatius* his Epistles every where, how wide the difference was in his time between a Bishop and a meere Presbyter: If *Hierom* only and some a little ancients then he, had applyed the name Bishop to persons that lived some ages before them, there might have been the more colour to have attributed it to such a compliance as you speak of; but that they received both the name and the truth of their relations from unquestionable Testimonies and Records, His Majesty thinketh it may be made good by many instances: For example, to instance in one onely, *Polycarp* Bishop of *Smyrna*, who is thought to be the Angel of that Church in the *Revelations*; *Ignatius*, who was contemporary with him, wrote one Epistle to him and sends salutation to him in another as Bishop of *Smyrna*; Many years after *Irenaeus* Bishop of *Lyons* in *France*, (whose Writings were never yet called in question by any) not onely affirms him to have been constituted Bishop of *Smyrna* by the Apostles, but saith, That he himself when he was a Boy, had seen him a very old man; *Tertullian* next, a very Ancient Writer, affirmeth, That he was Bishop of *Smyrna*, there placed by *St. John*. After cometh *Eusebius*, who in his Ecclesiasticall History not only Historically reporteth of his being Bishop there, as he doth of other Bishops; but citeth also for it the Testimonies both of *Ignatius* and *Irenaeus* (which by the way giveth good credit to *Ignatius* his Epistles too.) Then *Hierom* also and others lastly attest the same. And it cannot be doubted, but *Eusebius* and *Hierom* had in their times the like certain Testimonies and Grounds
for

for sundry others, whom they report to have been Bishops; which Testimonies and Records are not all come to our hands.

For the Testimonies of *Clemens* and *Ignatius*, His Majesty saith, First, That though it be not reasonable that the Testimony of one single Epistle should be so made the adequate measure of *Clemens* his Opinion, as to exclude all other proofs from his Example, or otherwise; yet His Majesty, since *Clemens* was first named by you, and the weight of the main Cause lieth not much upon it, is content also for that matter to refer himself to that Epistle. Secondly, That His Majesty could not but use some earnestness of expression in the cause of *Ignatius* against some who have rejected the whole volume of his Epistles, but upon such Arguments as have more lessened the Reputation of their own Learning, then the the Authority of those Epistles, in the opinion of moderate and judicious men: And yet *Blondellus*, a very Learned Man, though he reject those Epistles, confesseth notwithstanding the Ancient Fathers gave full Credence therunto.

The Apostles, you say, did not ordain themselves Bishops of any particular places; and yet the Bishops of some particular places are reported, in the Catalogues to have been Successors to such or such of the Apostles, and even the Names of such Apostles are entred into the Catalogues: To this His Majesty saith, That the Apostles were formerly Bishops by vertue of their Mission from *Christ*, as hath been already declared, but did neither ordain themselves, nor could be ordained of others, Bishops of such or such particular

particular Cities : Although His Majesty knoweth not, but that they might, without prejudice to their Apostleship, and by mutuall consent, make choyce of their severall quarters wherein to exercise that function, as well as *St. Peter* and *Saint Paul* by consent went the one to the Circumcision, the other to the Gentiles: But such apportionments did not intitle them to be properly called Bishops of those places, unless any of them by such Agreement did fixedly reside in some City; of which there is not in the History of the Church any clear unquestionable Example: If *James* the Lords Brother (who was certainly Bishop of *Jerusalem*) were not one of the twelve Apostles, as the more generall opinion is that he was not; yet did the Churches of succeeding times, for the greater honour of their *Seas*, and the memory of so great Benefactors, enter the Head of the Lists or Catalogues of their Bishops, the Names of such of the Apostles as had either first planted the Faith, or placed Bishops, or made any long abode and continuance, or ended their dayes among them : yet doth not the true Title of being Successors to the Apostles thereby accrew to the Bishops of those places, more then to other Bishops, but all Bishops are equally Successors to the Apostles in two other respects; The one, for that they derive their Ordination by a continued Line of Succession from the Apostle, The other, for that they succeed into the same Apostolicall power and Function, which the Apostles as ordinary Pastors had.

Your motion to reduce this whole Dispute to Scripture

ture alone, were the more reasonable, if the matter in question were properly a Poynt of Faith : And yet even in poynts of Faith (as the Doctrine of the Trinity, the Canon of Scripture, and sundry other) the uniform judgement of the Church hath been ever held of very considerable regard ; but being a matter of Fact, as before was said, which the Scriptures do not deliver entirely and perspicuously in any one place together, but obscurely, and by parts, so that the understanding thereof dependeth meerly upon conjecturall Interpretations, and uncertain probabilities, nor assure any certain distinguishing Characters, whereby to discern what therein is extraordinary, what Prudentiall, and what of necessary and perpetuall Obligation, there seemeth to your Majesty to be a necessity of admitting the subsequent Judgement and Practice of the Christian Churches into the Tryall.

XII.

As to the Three Questions proposed by his Majesty.

Reply, 29. &c HIS Majesty retheth very much unsatisfied, That you have now again wholly declined the answering of those 3. Questions so clearly proposed by him, which your selves also confesse to be of great importance, upon this onely pretence, *That the whole volume of Ecclesiasticall Policy is contained in them* : Whereas His Majesty did neither expect nor require from you any large or Polemicall Discourse concerning those QUESTIONS ; but yet did conceive you were in order to His Satisfaction and your own Undertaking

ing) in ſoe ſort obliged to have declared in few words what your Judgement was therein, with the grounds thereof, that ſo his Maieſty might have taken the ſame into His further Coſideration, the which nothing could have more conduced to the informing of his judgement, and the ſatisfaction of his Conſcience; which His Maieſty alſo further conceives you might have done, with the tenth part of that paines you have hitherto beſtowed to other purpoſe, and therein have given full as much ſatisfaction to His deſires, as he expected, and in all likelihood better ſatisfaction to His judgement then he yet findeth, or can hope to find from you, ſo long as you hold off from declaring your opinions cōcerning thoſe Questions: For certainly until one of theſe three things can be clearly evidenced unto His Maieſty (*viz.*) Either that there is no certain form of Church Government at all preſcribed in the Word, or if there be, that the Civill power may change the ſame as they ſee cauſe; or if it be unchangeable, that it was not Episcopall, but ſome other, His Maieſty thinks himſelf excuſable in the judgement of all reaſonable men, if he cannot as yet be induced to give his aſſent to the utter Abolition of that Government in the Church, which he found here ſetled to his hands, which hath continued all over the Chriſtian world, from the times of the Apoſtles, untill this laſt age, and in this Realm ever ſince the firſt plantation of Chriſtiani-
 ty, as well ſince the Reformation as before, which hath been confirmed by ſo many Acts of Parliament, approved as conſonant to the holy Word of God, in
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the Articles of our Religion, and by all the Ministers of the Church of *England*, as well by their personall subscriptions, as otherwise, so attested and declared, and which himself in his judgement and conscience, hath for these many years been, and yet is perswaded to be at least of Apottolicall Institution and Practise. Truly, His Majesty cannot but wonder what should be the reason of your great shynesse and unwillingness to discover your minds in a matter of so great and necessary consequence: and for a finall conclusion of this whole dispute (which His Majesty thinketh fit to shut up with this Paper) he must plainly tell you, That your endeavours to have given him satisfaction in the Questions proposed, would have added much in his opinion to the reputation of your Ingenuity in the whole undertaking; it being not probable you should work much upon his judgement, whilest you are fearfull to declare your own, nor possible to relieve his Conscience, but by a free declaring of yours.

Neverthelesse, His Majesty liketh well of your Prayer in the close of your Paper, and thinketh you should do very well to joyn therewith your utmost possible endeavours towards the settling of Truth, and a happy Peace in this unsettled Church and Kingdom.

FINIS.